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STORM AND CALM.

The night was dark; deep unto deep was calling,
And my poor bark was sorely tempest-tossed;
No light, no star; the heavens themselves seemed falling,
And in the ruin hope was well-nigh lost.

My spirits sank within me. "Master, Master!"
I called into the night, "wilt thou not save?"
But no voice answered, and the winds beat faster,
And mocking waters offered but a grave.

But One had marked my tears, and heard my crying—
The loving Jesus o'er the waters stepped;
He looked, and smiled, and bade me cease my sighing,
Then at his "Peace!" the winds and waters slept.

My night was gone, and once again the splendor
Of a new morning lit up sky and sea;
I knew again the love so true and tender,
The love that died, the love that lives for me.

O sacred night which has so bright a morrow!
And sacred waves which bear his hastening feet!
O Love Divine, which from our stormy sorrow
Brings peace and joy, deliverance complete!

—Dr. Henry Burton in N. Y. Christian Advocate.

EDITORIAL.

THE GREAT LIGHT.

(The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up. Mat. 4: 16. Gold-n text for Sunday March 31.)

These words are quoted by Matthew. They were used originally by Isaiah in his prophecy about Jesus, and the people to whom He was to be sent. They are applicable not only to Galilee and to the people who lived in the time of Christ. They apply to all men to whom Christ has been, or may be, preached. Jesus Christ is the light of the world. He is the great light. It is the nature of Christ to illumine, to bring in light, to drive away darkness.

Sin seeks the darkness and creates darkness. It is the nature of sin to dwell in the dark and to create further darkness to dwell in. Men love darkness rather than light because their deeds are evil. Evil deeds desire to be covered up, hidden, obscured.

Now at the time when Christ came into the world sin was rampant, corruption prevailed, force was the dominant factor, women were serfs, a great majority of the human race was in bondage, held as slaves by the minority. Pagan Rome ruled the world, and a hollow Pharisaism obtained in Palestine. The "Promised Land" was a land of bondsmen and a people without vote or voice in their own government. Darkness, pagan darkness, prevailed, and sin was supreme master.

What the world needed was not meat, nor bread, nor houses, nor lands, nor cattle, nor gold. These were sufficient. But the world sat in darkness; men and women needed light.

And this is the supreme need in this world to-day. We need more of the true Light, that light that shines upon the pathway and shows us which way to go; that light that falls upon the soul and reveals the soul to itself.

Jesus is that Light.

Now that Light is an essential to life, health, and growth. Light is an element of life. Even vegetable and low animal life must have light to grow and thrive in. Give young plants, and young animals as well, light if you want them to grow. They will not thrive in the dark. So the soul of man must have light. It will not grow and thrive in the dark. It will shrivel, shrink, and die. Jesus floods the soul with light and joy comes in, growth begins, development proceeds.

The past quarter the lessons have been of the beginning of this great Light in the world: of how it begins to shine, radiate in all directions and send its glorious gleams afar to such as sit in darkness and need it. Think of the millions of poor, fallen, prostrate, leprous, sin-cursel, darkened, ruined souls into which this Light has come, and coming has driven out the darkness and set up there the current and the powers of life, love and security.

One day a lady mission worker found a poor, fallen, sin cursed, wretched woman, forsaken and forlorn, standing at the door of the Mission. The first thought was to send the poor harlot away, thinking she was too low to be saved. Her second thought was that Jesus could even bring light into this darkenel soul. Then with a great flood of love filling her own heart, she stooped and kissed tenderly and fondly the poor wretch. This touch of love broke the poor girl's heart and falling upon her knees then and there gave herself to God. She found sweet peace as the waves of heaven's billows washed away all the filth and debris and poison that sin had gathered in that soul. The fallen one was raised up; she was transformed. From that day till her death she went up and down the streets of New York, into the dives and haunts of sin, a missionary herself now , telling of the power of God through Jesus Christ. More than one hundred souls were converted to Jesus Christ through her service. When she lay in her coffin a few months later, her face like an angel's , hundreds flocked to see her and to call her blessed. Jesus Christ had been the Light and the joy of her life, even in the darkest hour of sin and need.

EARLY IMPRESSIONS.

An exceedingly interesting census was recently taken: interesting indeed because of what it teaches. It was in the Southern Presbyterian Church, and among the ministerial candidates of that church. There are 360 of them. The one question of the census taker was, "At what age did you decide to enter the ministry?" Of the 360 thus queried, twenty decided this question of their call before they had reached the age of ten, thirty decided between eleven and fifteen, and two hundred and three between sixteen and twenty. Thus before they had reached their majority, while yet young and tender in years, more than two-thirds of these boys and men had decided to give their life to the ministry.

It is an illustration of the power and the influence of early impressions. And it teaches as clearly and as forcefully as anything can teach, that the years of early childhood, the influences and the impressions of the home, must be looked to to supply the pulpits of the future. When more mothers begin to have ambitions for their sons to occupy positins of trust and usefulness in the church, and labor and pray to that end, then recruits to the ministry will be abundant, and not till then.

AFRAID OF THE BIBLE

How strangely afraid of the Bible our Government is! To us it is passing strange and yet it is veritable and patent fact. Afraid of the Bible. And here is the strangeness of it. Let any official of the Government from the President of the United States down to and including the town constable make a public address touching our national greatness and almost invariably they will attribute that greatness to the teaching, enlightenment, inspiration of the Bible. And the multitude hearing will give assent. Furthermore, it has often been remarked that our statesmen and orators who were most effectual in public speech and in private discourse have been and are men who can quote Scripture and are familiar with the Bible. But despite this fact our Government is afraid of the Bible. In what way? By openly avowing itself to be

Here is a direct case in point, and there are hundreds of others equally as apparent. Our Government is undertaking to educate the youths of the Philippines. Hundreds of school teachers have been carried to the archipelago by our Government and are maintained there at the expense of our treasury. Yet those teachers are not only prohibited from teaching the Bible in their schools, but they are not even allowed to conduct a Bible class in their homes, or in the Sunday schools, lest some public school pupils should be present and receive instructions in the Bible; thus not only fearing the Bible, but shunning all appearance of having anything to do with its teaching. And policy pursued in the Philippines is that pursued wherever our Government goes, in its official capacity. The Book has made us great and intelligent and free and brave and strong; yet we fear to teach it to our future citizens. So strong a grip has Roman Catholicism upon the throat of our national life.

A POEM OR A PRAYOR.

A mother appealed recently to the venerable poet, and beloved gentleman, J. T. Trowbridge, for a prayer adapted to the age and mind of her bright four-year old boy. This mother had looked in vain for what seemed to her a proper prayer for

her boy, and so called in the aid of the distinguished poet. Of course "Now I lay me down to sleep," which every child learns, was thought of first of all, but Mr. Trowbridge would not suggest that even to the anxious mother "because it associated in his mind the idea of death before morning." Mr. Trow composed a prayer, according to the Independent, which "is as simple as possible and free from any thought of external reward and having its answer in the heart and life of the suppliant. It is as follows:

"Heavenly Father, hear my prayer!
Keep me always in your care!
Trying always to be good,
And to do the things I should;
Loving them that love me so,
And kind to every one I know."

To our thinking this is a poor and feeble substitute for a really good child's preyer. This is, it seems to us, a fairly good verse of poetry, but it has very little prayer about it. True, the "Now I lay me down to sleep" has a referenee to death. But why should it not have? The sternest, stoutest, stubbornest fact of this world is Death. Any prayer, any philosophy, any system of human things that leaves death out is not a whole, but a half system of things. This ancient and well known child's prayer conveys the idea also of a soul and a hereafter; but poet Trowbridge makes no allusion to any of these things in his verse. Fact is, Mr. Trowbridge has written a poem, but has missed it on the prayer question about as far as the east is from the west.

EDITORIAL COMMENT.

Repentant?

It is reported, whether true or not is another question, that Floyd Allen, arrested, in prison, and awaiting trial, at Roanoke, Va., in eonnéetion with the wholesale murder at Hillsville, Va., on March 14th, regrets the affair very much and is quite sorrowful and repentant of the part he has played in the startling and awful tragedy. No longer able to defy the law, helpless to do injury and violence to any who may eross his path, with dead sure electroeution staring him in the face, this notorious outlaw looks baek upon a past full of excitement, of dare-devilment and defianee, and regrets its final outcome, its sure fruitage, its logical consequence. We trust he is truly repentant, and that he may find forgiveness, and that his tumultuous soul may get peace. But there is danger lest this man's sorrow and regret at being captured and estopped from his career of crime and folly be mistaken even by himself for repentance. Often in this vain world people sorrow over their life of sin and folly, and even then, all too late, not because they have led and lived such a life, but because they have been overtaken in it, or stopped from it by law or disease, and not because they have lived such a life. In short, we repent sometimes, not of our weakness, sin and folly, but because we have been overtaken in it.

This is evermore the danger of deferring to a later day the matter of repentance. We may defer it until overtaken or brought low. And then instead of truly re enting we may easily deceive ourselves by mistaking our sorrow over being estopped for true and genuine repentance. Old man Floyd Allen may have repented, but he has certainly deferred his repentance to a late date and has chosen rather trying circumstances and conditions under which to repent. Let us hope his repentance is sincere and that his pardon will be full and free, of Him who is able to suffer long and pardon plentifully.

Helping Needy Schools.

The Virginia legislature, at its recent session, appropriated $75,000 to help lengthen the term of the small country schools. Each small school, of one, two, or three teachers only, may get as much as $240 additional, as long as it lasts, provided school authorities ask for it. None of the fund is to go to the high schools, or to any school of more than three teachers.

This seems to us an exceedingly wise appropriation. In North Carolina, and we presume heretofore in Virginia, this has been and is yet the weak spot in our school system. With all our educational campaigns and agitation for better schools and longer terms we have lengthened the term of the small country school very little if any within the past decade. Our principal increase has been in the number of districts that have voted special taxes and with these funds locally the larger and better schools have increased their length of term. But the small country school, where the need is greatest, still lags behind and is about where it was a decade or more ago. In this regard Virginia has set North Carolina a good and worthy example.

Good Roads.

Can't some good roads be built on paper, using movable type, a roller press, and printer's ink as chief implements of engineering and construction? If so, North Carolina, and its good neighbor, Virginia, may stand a better show in road building in future than in the past. So far the good road building of these two States has been mostly on paper, and with printer's ink. The States which have done the best work in progressive road-building the past five years, according to the report of the Office of Public Roads, are New York, Georgia, Washington, Missouri, South Carolina, Alabama, Pennsylvania, Tennessee, New Jersey, Florida, and Maryland. In that list the South makes fine showing, but those two States, so progressive on good roads with paper and printers' ink, are both sadly lacking from this enviable list. Talk is talk, and is very cheap, too cheap to build as substantial a thing as a country road out of. If we mean business about public roads we have got to go into our pockets after the cash, and quit this folly of flinging away our dollars in filling up a few mudholes.

Preparing for Peace?

A layman certainly cannot understand how to reconcile our talk with our conduct in the matter of peace. By "our" we mean our country, our government, our officials in high places. These talk peace, preach peace, write about peace, send envoys to peace conferences, and contribute to the Hague our counsel and our cash. Read what is being said and written on peace and you would think that there never could be any more war.

And yet right in face of that there never was such preparation for war, such appropriations and expenditures on army and navy as at present. Only a few days ago there was a provision before Congress for two more great battle ships. Some few Congressmen opposed the bill with its corresponding enormous expenditure; but the bill carried with a whoop and the few who opposed it afterwards expressed regret and deep humiliation at their conduct.

Only recently, our great armored dreadnaughts, the New York and the Texas, were supposed to be the most powerful and formidable battle ships afloat. But even now we have two others in construction, the Oklahoma and the Nevada, still larger, these latter having a displacement of 27,500 tons each as compared with a displacement of 27,000 tons by the former. Each of these two war monsters will carry ten fourteen-inch guns, as their main battery, projecting a broadside of 14,000 pounds. Each will use oil exclusively for fuel. The expense of construction and annual maintenance will reach into the millions.

In time of peace our nation, and the others too, are preparing for war on a gigantic scale.

—Trust in the Lord and do good.

AN IMPORTANT NEED.

In the minutes of the Georgia and Alabama Christian Conference, page 33 of the Christian Annual, we find the following resolution, which was offered by Rev. H. W. Older—the same being adopted: Resolved, That we memorialize the Southern Christian Convention to take steps to establish a high school or institute for the education of our young people, somewhere within the bounds of the Alabama and the Georgia and Alabama Conferences; and that a committee of three be appointed to confer with a like committee from the Alabama Conference, provided the Executive Committee of that Conference will appoint such a committee, whose business it shall be to draft this memorial and present the same to the next session of the Southern Christian Convention. So far as the Conferences directly interested are concerned the matter is taking definite shape and from information at hand I have reason to believe that the above mentioned memorial will be presented to the Convention at its next session. In regard to the movement, I wish to say that I have read with much interest all that I have seen written, both in print and that which has reached me by letter and I hope that the highest anticipations of the promoters may be speedily realized. I have been deeply interested in a movement of this character for some time. As I view the situation, it is a matter of necessity, and the call is one that I feel needs immediate attention and prompt action. Being connected with the Department of Education of the American Christian Convention, and viewing the situation as I do, I do not hesitate to say that the need is great and that it ought to be met.

A glance at the field and the locations of our schools reveals I think at once the need and the opportunity. Palmer Institute-Starkey Seminary is in New York State; Toronto Bible Institute is in Canada; Christian Biblical Institute and Defiance College are in Ohio; Union Christian College is in Indiana; Weaubleau is in Missouri; Palmer College is in Iowa; Kansas Christian College is in Kansas; Jireh College is in Wyoming; Elon College is in North Carolina. In North Carolina is also located Franklin Christian College for the Negro race. In Japan we have one Theological school, located at Tokyo.

Starting with New York and going westward, with a map before you, you will find our schools more numerous and their location fairly well adapted to our educational needs. But turn south beginning at the States of Ohio and Pennsylvania, we have only two colleges—one for white people and one for colored people—in all that great territory extending as it does from the Atlantic Ocean to the Mississippi river and south to the Gulf of Mexico, numbering twelve States. But the States of Kentucky, West Virginia, Maryland, and Delaware may be said to be West, but even then we have eight great States left; three of which, Fla., Ala. and Miss. touch the Gulf of Mexico; five of which, Va., N. C., S. C., Ga. and Fla., touch the Atlantic Ocean, and two, Tenn. and Miss., touch the Mississippi river. Surely there is a great need and especially in the territory occupied by our work as a church in Georgia and Alabama..

In the 1910 Report of the Commissioner of Education Georgia and Alabama reported a total of thirty-seven universities and colleges, North Carolina alone reported twenty-five. The population of Georgia and Alabama is 4,747,214 and that of North Carolina is 2,206,287; and that of Virginia and North Carolina combined is 4,267,899. Georgia and Alabama have a combined population of 79,315 more than that of Virginia and North Carolina. The combined area of Georgia, Alabama, Florida and Mississippi is 21,795 square miles and the total population of these four States is 7,298,947. If there was and is a need of Elon College—and I know of no one who doubts or questions that—surely there is a need and an opportunity for the establishment of a high grade school in the bounds of our church work in Georgia and Alabama. If our schools have been helpful and if they are doing a good work for humanity and for the Christian Church, we certainly ought to have a school in Georgia or Alabama. I know of no unoccupied educational field so ripe and so rich and fraught with such opportunities and possibilities for large returns to humanity and to the church as the field that is now asking for the establishment of a high grade educational institution.

With all my heart, I say let us have the school. A letter is before me now from a good brother in that section; and he says, "I believe several thousand dollars could be raised here." He writes hopefully concerning the outlook so far as the conferences directly interested are concerned. I say let us have the school and open its doors next fall. Such a school would strengthen the church, extend its boundaries and be a link and a stepping stone in the onward march towards Texas and then westward toward the Pacific Ocean. From Elon College to Atlanta it is 378 miles by rail and to Montgomery, Ala., it is five hours further, making it about 530 miles from Elon College to the capital of Ala. So it matters not where the school might be located in Georgia or Alabama, it would be a considerable distance from Elon College with a great territory above mentioned. Here is a field and an opportunity educationally that the Church cannot afford longer to let go unentered and uncultivated.

P. H. Fleming.

Greenville, Ohio, 3-18-1912.

High Point.

It has been quite a while since I have written for The Sun. In fact, I think my last letter was from Portsmouth, Va., about three years ago. Since then many changes in life have taken place. As for myself, I have changed my place of living from E. Va., my parental home, to the enterprising city, High Point. It will be useless for me to comment on this place to most of the Sun's readers, for the Sun is printed in the same county and most of the W. N. C. Conference is in this and adjoining county. Several of the readers know what High Point is. We have a city here of 15,000 people, located on the highest point of the Southern Railway between Richmond, Va., and Charlotte, N. C., hence our name. We are in Guilford County, but our people are busy now preparing a petition to the legislature to make an additional county, which is much needed, the same to be known as Piedmont County.

High Point is the Grand Rapids of the South, there being about 53 manufacturing plants here, mostly of furniture. We also have cotton mills, roller mills, etc. Yet with all those industries and being near to the boundary line of the W. N. C. Christian Conference, I am sorry to say we have not a Christian church in High Point. Brethren, what is the matter? I have talked this year to some of our ministers about this, to Bro. L. E. Smith at Greensboro, also to Bro. S. B. Klapp and both think they will give it consideration. But, brethren, a consideration is not doing High Point any good. No doubt there are several loyal friends of the Christians here, and others coming here that would cast their lot with the Christians if we only had a leader. Brethren, is this city going to be neglected, one that is so close to the boundary of the W. N. C. Conference? We are the next county to Alamance where our Elon College is located, the leading educational institution of the Southern Christian Convention. Brethren, can't something be done? Is there no minister in the Southern Christian Convention willing to come and look this field over? I believe we have some young minister who has just left the College or finishing up that will not turn a deaf ear to this appeal. Par-

don me for mentioning names; but a few days ago I met a young man who I believe with a little encouragement would come here and make a beginning. I refer to Bro. B. J. Earp of Elon College. Anybody that will come will find me ready to do anything I can for the Christian Church and if any Christian Church member in High Point reads these lines and will drop me a card I will call to see him or he can call to see me at my office which is located on E. Washington St., Harris Building, or address me a personal card at the post office and I will call at his house and see if we cannot get together and find some plans whereby we can organize a Christian Church. Brethren, it can be done. Let us do something and let us do it at once. Delays are dangerous to our cause. Brethren, please let me hear from you so we can get to work, for the field is already white unto harvest.

Yours in Fraternal and Christian Love,

Jno. L. Carr.

High Point, N. C.

SOUTHERN CHRISTIAN CONVENTION DELEGATES.

The following is a list of the delegates to the Southern Christian Convention to be held at Elon College beginning Tuesday before first Sunday in May, 1912:

Eastern Virginia Conference.

Ministers—J. P. Barrett, N. G. Newman, W. D. Harward, J. T. Kitchen, H. H. Butler, R. H. Peel, M. W. Butler, J. M. Roberts, H. E. Rountree, W. W. Staley, C. H. Rowland, D. A. Keys, I. W. Johnson, J. W. Harrell, C. C. Jones, A. M. Hanson.

Laymen:—Hon. E. E. Holland, Hon. J. E. West, L. H. Whitley, S. M. Smith, B. D. Jones, Judge J. F. West, Dr. T. E. Baird, W. J. Lee, A. T. Holland, J. D. Gray, E. L. Speight, C. D. West, E. L. Beale, J. W. Folk, I. A. Luke, E. T. Atkinson.

Note.—Each delegate allowed to name alternate, subject to approval of Executive Committee.

Eastern N. C. Conference.

Ministers:—J. D. Wicker, W. C. Wicker, J. L. Foster, C. E. Newman, H. Scholz, C. R. Underwood, W. G. Clements, L. F. Johnson, H. F. Wolfe

Laymen:—J. C. Winston, J. B. Ellington, K. B. Johnson, J. E. Franks, J. D. Gunter, A. L. Allen, G. I. Langston, J. F. Parrish, J. M. Panks.

N. C. and Va. Conference.

Ministers:—J. O Atkinson, P. T. Klapp, J. O. Cox, S. B. Klapp, J. S. Carden, C. C. Peel J. W. Holt, A. F. Iseley, T. W. Stroud.

Laymen:— W. A. Harper, D. Jennings Sipe, L. M. Clymer, Alfred Hayes, W. J. Graham, Dr. G. E. Watson, D. S. Farmer, Ira Boyd, Dr. S. T. A. Kent.

Alternates—Ministers: J. W. Wellons, W. L. Wells, W. T. Herndon, T. B. Dawson, G. W. Tickle.

Alternates—Laymen: W. P. Lawrence, John Yarborough, C. A. Hines, W. D. Wall., H. V. Simpson, L. D. Rippy, W. L. Taylor, W. H. Honeycutt.

W. N. C. Conference.

Ministers:—W. S. Long, T. E. White, L. I. Cox, J. U. Newman, J. W. Patton, P. H. Fleming H. A. Albright.

Laymen:—E. L. Moffitt, J. J. Allen, Hiram Freeman, J. A. Tarrentine, R. W. York, R. C. Cox.

Alternate—Ministers: W. W. Lawrence, J. A. Webster, H. T. Moffitt, J. F. Morgan, C. A. Boone. Alternate—Laymen: E. Moffitt, J. R. Foster, O. D. Lawrence, O. T. Hatch, T. J. Greene, E. W. Brown.

Ga. and Ala. Conference.

Ministers:—H. W. Elder, B. F. Young, Leon E. Smith.

Laymen:—Dr. W. T. Hodges, J. F. Hill, W. T. Beggs.

Alabama Conference.

Ministers:—G. O. Lankford, E. M. Carter.

Laymen:—Walker Pearson, J. W. Payne.

Va. Valley Central Conference.

Ministers:—M. L. Bryant, J. W. Dofflemyre, A. W. Andes.

Laymen:—S. W. Lincoln, J. O. Foster, J. W. Tate, I. N. Comer, I. N. Johnson.

Alternates—Ministers: L. L. Lassiter,, H. C. Moore, Killis Roach.

Alternates—Laymen: J. C. Bradford, E. H. Munch, C. D. Maphis, C. W. Lauderback, J. Walter Parrick.

The above is a list of the delegates and alternates to the next session of the Southern Christian Convention. All have reported to me except Alabama Conference, and this was taken from the Annual. I have made no attempt to give titles and addresses in above list. A full attendance is desired. I. W. Johnson, Sec.

Suffolk, Va., March 19, 1912.

ELON COLLEGE LETTER.

The twenty-second commencement already begins to loom large in the eye of the student body and the public. Elon commencements are always largely attended, because of the roster of distinguished speakers which they bring to the community and the State.

The preacher who on the first Sunday in June of this year is to deliver the baccalaureate sermon is a man with national reputation, the Rev. J. F. Burnett. D. D., LL. D., Dayton, O. Dr. Burnett is Secretary of the American Chrisaian Convention, which includes all the Christian Conferences in the U. S. and Canada and operates extensive mission enterprises in Japan, Porto Rico, and South America. He is a preacher of rare charm, a man of winning personality, and never fails to enlighten and inspire an audience. A magnificent concourse is expected to hear him on this occasion. He comes at invitation of the Psiphelian Literary Society.

The Literary Address comes Tues., June 4th, at 11 a. m., and the orator on that occasion will be the Hon. Richmond Pearson Hobson, of Ala., of Merrimac fame and now a leading member of Congress and one of the few men of that body who have an international reputation. Lieut. Hobson is a man of definite convictions, who does his own thinking, and who has a vigorous, virile manner of expressing himself. No orator in American public life today is more universally admired for his fearless championship of the measures he regards as beneficial to the public good than is Mr. Hobson, and his fellow-citizens will hear him gladly on this occasion. He comes at the invitation of the Clio Literary Society.

The Alumni Oration will be delivered by Mr. DeRoy Ransom Fonville, of the Charlotte bar. Mr. Fonville graduated from Elon in ahe class of 1904, taught school in Georgia and then in Wilson, N. C., for three years, and took his law course at the University of Virginia, in the meantime taking his M. A. from Elon. Mr. Fonville won a name for himself as an orator here and at the University of Virginia, taking all the prizes for oratory offered in both institutons, and has been much in demand as a speaker for Y. M. C. A. functions since his location in Charlotte. He will be warmly greeted here by a group of sincere admirers. His address will be delivered on the evening of June the fifth and will be immediately followed by the Alumni Banquet in the College Dining Hall.

The other public exercises of general interest connected with the approaching commencement are the baccalaureate address on Sunday evening, June the second; the Literary Society Representatives on the evening of June the third; the Expression and Music Recitals on the afternoon and evening respectively of the fourth of June; the graduation exercises of the Class of 1912 on Wednesday morning, June the fifth; the Art Exhibit on the afternoon of that day and the annual Society Reunions and the Business Session of the Alumni Association also that afternoon; Class Day Exercises will occur on Saturday evening, June the first.

Our friends are cordially invited to be present and participate with us in all of these exercises. W. A. Harper.

NOTES AND PERSONALS.

—Charity anl Children, of Thomasville, says: "A member of the Thomasville (Baptist) church was impressed that too few of the families of the congregation were reading the Biblical Recorder and

—Rev. H. E. Rountree of Waverly supplied last Sunday, morning and evening, the Berkley pulpit for Bro. Bryant who we are pleased to learn is improving in health at an Asheville sanitarium.

—Rev. W. L. Wells, Columbus, Ga., writes: "We are going to organize a Woman's Missionary Society here in a short while." Which is good news, and that which we hope to hear from many other churches.

—We trust that Sun readers, especially the good women, will read this week what Miss Margaret E. Brickhouse has to say under Woman's Missionary Department on "Is It Worth While?" Miss Brickhouse is a member of our Foreign Mission Board and is interested in missions and all forward movements for the church.

—Wolf Frankenstein of Brooklyn, N. Y., has carried a suit for $100,000 damage against Isaac Goldberg, to the Supreme Court, the charge being that the said Goldberg sold him, Frankenstein, brandy which caused him blindness. Here is hoping plaintiff will win; but what if all who have been permanently injured by brandy sue their dealers, as this man has done, and all win their suit? The saloon business would go broke.

—For convenience, and to call attention of all delegates to same, we are publishing elsewhere this week, over the signature of Secretary I. W. Johnson, the names of all delegates elect to the next session of the Southern Convention which convenes at Elon College April 30--May 3. Every delegate should feel under obligation to attend the Convention, and do his very best to make the Convention a success.

—Bro. John L. Carr of High Point writes a letter of an exceedingly timely and worthy nature in this week's Sun, to which especially we trust the attention of the Home Mission Committee of the W. N. C. Conference will be directed. If such places as High Point are not to have attention, pray tell us what places are? We trust Bro. Carr's letter will reach the eye and rivet the attention and receive the consideration of the right ones. It deserves attention.

—Mrs. C. H. Rowland, Franklin, Va., Chairman of our Woman's Missionary Board of the Southern Christian Convention, is to go to Suffolk, Va., Thursday of this week to read a paper on Foreign Mission Work at a jubilee there. Sister Rowland will tell us of this in her department next week, we trust. By the way, she has a most timely and interesting matter in her Department this week which we trust will catch the eye of many and be acted upon as it deserves.

—Rev. David A. Keys, South Norfolk, Va., has been engaged in revival meetings, with large attendance and gool results, the past week, at Rosemont church, Norfolk County. Bro. Keys is one of our most ardent workers and has grown in great favor and esteem among the people whom he is serving so effectually.

—Rev. L. E. Smith, Greensboro, has been assisting Rev. C. E. Newman the past week in a succesful anl largely attended revival with our Henderson church.

—We grieve to learn of the death of Mrs. M. O. Holland, Holland, Va., which sad event occurred in a Norfolk hospital last Thursday afternoon. The funeral was at the Holland Christian Church on Saturday p. m. Mrs. Holland was a good woman, devoted and loyal to her church and was to be found in regular attendance at the place of worship. She is survived by an only son, Joseph P., to which good friend, who once spent several months in our home, we extend a friend's sympathy.

—We note that Rev. J. W. Patton who is now assistant Grand Lecturer of the Grand Lodge of Masons of North Carolina, who has been lecturing the past two weeks on Masonry at Werrenton, N. C., received high praise and commendation for his work there and the Warrenton Lodge adopted a resolution expressing its appreciation of his good work and furthermore that "Bro. Patton's sermon at one of the churches of the community, on Sunday, March 17th, was edifying, instructive and endued with noble ideas of the purpose of Masonry. And in conclusion it is fitting to express wish that Bro. Patton might be induced to reside permanently among us, and that we may have him many times in the future to instruct the Lodge." Bro. Patton seems to be meeting with great success as a lecturer on Masonry, in which field we have no doubt he is much interested and is accomplishing much good.

—Our good women are making up, as we knew they would if given a chance, on the subject of Women's Missionary Societies in the local churches. Mrs. Minnie Farmer Cook, a member of the Woman's Board of Missions for the North Carolina and Virginia Conference, writes this cheering personal note to the editor under date of March 18: "I know you will rejoice with me that God has made use of me in helping to organize a Mission Society at Pleasant Grove with fourteen members. This does not do away with our Ladies' Aid, but both will meet on the same afternoon. We will also continue the support of our Bible woman (in Japan) this year as last. Sunday before last I went to Ingram (some eight miles away) and met with the ladies there after preaching and we organized another missionary society with twelve charter members. I intended going to Lebanon (some 25 miles away) last Sunday but high water and swollen streams prevented."

If other members of Conference Boards will enter into this good work with the zeal and enthusiasm that Sister Cook has we shall make a fine showing indeed even by the time the Southern Convention meets last of April.

SUFFOLK LETTER.

Is the world growing better? No. The world, as we understand that term, is opposed to Jesus Christ and His Kingdom. "My kingdom is not of this world," said Jesus, and "The Kingdom of God cometh not with observation." In the seventeenth chapter of John, in that memorable prayer of Jesus for His disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "They are not of the world, even as I am not of the world." In Romans 12: 2, Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind." The world is evidently this world which is under the dominion of the "prince of the power of the air." The mission of the gospel, in part, is to redeem men from the world and to keep them from the evil of the world.

The world, therefore, is not growing better, but constantly growing worse. When the father brought his son, possessed of a dumb spirit, to Jesus, just after the transfiguration, the "spirit tare him; and he fell on the ground, and wallowed foaming." In other words the evil spirit did not get better by contact with Jesus, but grew worse. The closer Jesus comes to this world the worse this world becomes; but it is encouraging to our faith to note that when Jesus charged the foul spirit "to come out of the young man, and enter no more into him," the deaf and dumb spirit came out and the man's son was free. The power of Jesus over evil is the hope of mankind, and there is a constant increase of the divine presence in the world; but as the Kingdom grows better the world grows worse.

The above has abundant illustration in individuals and the world. Each indi-

vidual, in his natural state, is of the world as well as in the world. If the individual rejects Christ and lives a worldly life he will grow worse although in the best home and the best society. He cannot continue to live a worldly life and grow better. A community without Christ will grow worse in spite of refinement, education, and prosperity. The gravitations of worldliness are downward, and only the drawing power of Christ can lift men upward. "And I, if I be lifted up, will draw all men unto me."

All reform movements show the growth of good and evil in parallel lines. Sharp temperance movements bring out the worst hostilities of the liquor interests. When a legislature becomes concerned about the sober interests of the State, the liquor interests rage with tremendous force in attempts to throttle the powers of government. They will manufacture false sentiment in the minds of the thoughtles, bribe such as can be bribed, employ the shrewdest advocates that can be purchased, crowd the lobby with paid agents, flood districts with beer and whiskey, if it serves their purpose. Try to break up a gang of outlaws and they do their worst.

The remedy is to so increase the spiritual force in the church that evil will fear even when it rages. In John 17:33, Jesus says: "I have overcome the world;" and in 1 John 5:4, we read, "Whosoever is born of God overcometh the world." The overcomers are the winners in this great war, and when this army of overcomers is increased by legions on legions the Kingdom will gain victories on victories and the world will yield obedience to the Prince of Peace. W. W. Staley.

NORFOLK LETTER.

It was my privilege some years ago to travel by train thru two or three great deserts. One of them was indelibly stamped on my memory. It seemed as tho some huge giant had been thrown prostrate upon his back and chained down. Then water had been denied him until thirst had become a terrible, tormenting desire—still more, the sun was relentlessly pouring his hot breath upon him. There lay the giant desert, crying, "O, I am so thirsty, so thirsty, will none give me to drink?" But the heavens were as brass and returned not the answer of comforting rain. To-day, while it rains, I think of that vast western desert and thank God for our abundant rains. And my heart also craves rain, the rain of God's other gifts, his showers of grace making men pure and strong and brave.

This afternoon Rev. D. A. Keys began a two-weeks series of meetings at Rosemont. To-night he will preach at South Norfolk as usual, but that service will be omitted next Sunday night on account of the Rosemont meeting and night service will be held at Rosemont instead.

Mr. B. G. Porter, Sr., who has been spending a few days at the home of his son T. E. Porter in Park Place, has not been well but is some better. He has been making his home the past winter at Ocean View with his son Guy Porter. Mr. W. B. Pitt who was operated on at Sarah Leigh Hospital three weeks ago is much improved and came home yesterday.

At this morning's service at Portsmouth, Rev. J. W. Harrell and people launched the campaign for their next interest payment. The plan is to secure five hundred dollars, and an encouraging start was made. The writer will help Bro. Harrell in a two-weeks meeting beginning the Monday after Easter.

The Third Church has now just one month in which to raise the balance due on its debt of $2.000. We still lack $150. The gift of any friend who will help on this balance will be appreciated.

At the end of this morning's service the writer was confronted by one of the most difficult tasks for many a day. He announced to the congregation that he would be compelled to give up his pastoral duties at the end of his second year of service. This will be on the first Sunday in June. He stated that it had always been his desire to gain as thorough an education as possible, and that in order to do this he felt it his duty to spend another year in study. After much meditation and prayer it seemed as tho the time had come to undertake this another year in school. It is his purpose to spend the summer quarter in the University of Chicago, but the school year which opens in September will probably be spent in the Princeton Theological Seminary. At least this is the present plan.

To find a more congenial church and a more loyal body of people he never expects to do. It has been an inspiration to be with the Third Church. Therefore it is all the harder to think of going away. From the day he undertook the work, it has seemed to have a future of great usefulness and power. It has begun in favorable environment and was established after much prayer and in consecration. But the call to a more thorough preparation for the work of the ministry has prevailed.

A. M. Hanson.

Sunday afternoon, Mar. 24, 1912.

For our part we cannot believe that this extensive expenditure and activity for war equipment are conducive to peace. If you train athletes you expect to see them try their feats of strength and skill. If you grow giants and bullies you may expect to see them cross swords and measure their prowess. If you grow a nation of soldiers you must certainly expect to see them fight, or become restive and impatient.

—When a church spends as much for charity, missions and benevolences as it does for its own maintenance, counting pastor's salary and all, we generally count it doing well. (Alas! and alack! most churches fall far behind this low mark, we opine.) But St. Thomas Episcopal Church, New York, though it spent $48,000 on its own maintenance last year, spent six times that much for benevolences.

—A negro by the name of Charles Seabright left Halifax Co., Va., at the close of the war and with his wife settled at Clarkton, Mo., the two being the only colored people in that town. By habits of thrift, industry and economy which he had imbibed as a slave in Virginia, Seabrght amassed a fortune, and when he died recently, by act of his will, he donated nearly $50,000 to Stillman Institute. Seabright had so lived and conducted himself in his adopted State that at his funeral there was not standing room in the church for the white people who wished to be present and pay proper respect to his memory. Genuine character counts whenever and wherever it is manifest, and is the only thing worth striving for and building in this world.

—Postmaster-General Hitchcock has sent to Congress a recommendation that $1,000,000 be appropriated for a trial of free delivery of mails in small towns and villages. We have city free delivery, and rural free delivery, and now a trial is desired of village free delivery, where about 30,000,000 of our population live. But, brethren, what in the world will our folks do if we can't any longer go to the postoffice after the mail and congregate about the door and swap jokes and talk about crops and the weather while the congenial postmaster "puts up" the weekly paper, and complacently reads while he sorts out, behind his closed door, post cards addressed to his anxious constituents? Does the postmaster-general mean to break up the last vestige of social life remaining? And does he think life would be worth living in a village or small town if people could no longer "go after the mail"? Mr. Hitchcock, for once in our lives we are "agin you." (We live in a village and know whereof we speak.)

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

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Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

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The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

BETTER CLASSIFICATION.

By Mrs. J. J. Lincoln.

Classification of Sunday-school scholars is largely regulated by the kind of lessons in use. The more distinctly graded the lessons the better the classification. It might be said that the mixed condition of present-day elementary classes is the outcome of the Uniform Lesson System, since the only idea the system presents is uniformity of text. Or, to modify that statement, if the system is not responsible for the condition, it at least does nothing and can do nothing to correct it. When we come to have some system of lessons adaptable to the several stages of childhood, better classification will follow. Ideal grading is beyond us, 'a right far piece,' as we have heard some North Carolinians say. Ideal grading finds no place in the school that lacks thorough equipment and perfectly trained and informed teachers. Are our schools then, as a whole, even in sight of this much to be coveted position and possession? We think not. But because we cannot attain to lofty heights and ideal conditions in a day or a year, shall we be content not to be reaching out after them?

We disire not to be understood as deprecating the value of Uniform Lessons for higher classes. The fact is, we are not talking about higher classes. They are well provided for, and we certainly have nothing to suggest or offer for their betterment, since, in our opinion, nothing else could so well fill the the need of these classes as the lessons now in use. But Uniform Lessons are NOT the best lessons for elementary scholars. Why? One reason, not the only one, but the only one to be considered here, is because they do not classify. Is classification so important that special lessons must be provided to effect it? Yes, if it can be effected more naturally and more easily in that way; besides, by such arrangement two very desirable ends are reached by a single effort. This view is stated here because we well know that the assertion that better classification is needed, without the suggestion of some practical way to acqure it, would be almost worthless. Grading is a word that some of our schools do not like to hear, and in many instances it can be wisely attempted only through indirect means. Classification is a more acceptable term, meaning the same thing, and if it can be secured through the introduction of a type of lessons at once basic and essential, in a quiet, unobtrusive way, without even disclosing the effort to accomplish it, so much the better for those schools that think they do not want a better classification and think so merely because they do not understand its value and importance. An approach of this kind would likely overcome the most pronounced opposition against any change or re-arrangement of classes that have become fixed and set.

The kind and character of the lessons taught in our Sunday schools and the consecration and qualification of teachers are among first considerations; but not less important than either of these is the fact that no lesson can be successfully presented by any teacher to a class of children whose intellectual powers are widely different.

NOTES ON C. E. TOPIC, APRIL 7.

Subject—"The Kind of Life We Shall Wish We had Lived." Luke 16: 19 31.

(Easter Lesson.)

How few men there are who can truly say when they come down to the evening of life that there is nothing in their lives they regret or can truthfully assert that nothing in their past would they have different. The regrets of men do not consist so much in what they have done as what they have neglected to do. I believe that in the great day of judgment more men will be condemned for sins of omission than for great wrongs committed. The greatest single trouble with the church and its members is their failure to rise to the opportunity that is theirs and go out and reach other men and women. There may be a star or two in our crown but how small and mean we shall feel in judgment when we see the settings for other stars which we might have filled but failed to do so.

At this glad Eastertide shall we not plan for more definite and aggressive service in the Master's cause? This is the only safe course. If one keeps busy in the church and stays away from evil influences, temptations lose their influence over him and he avoids even the appearance of evil. When we come to see our lives in retrospection we shall not be satisfied to find that we merely have lived clean lives and committed no grievous sins; if there are not lives we have made happier and souls we have turned toward the light our lives shall be a failure. Negative Christianity is nothing—the Bible says, "Cease to do evil;" but in the same sentence it says, "Learn to do well." One is as necessary to the fullest life as the other. Christianity consists in abstinence and not yielding to temptation and, secondly, in service. "Faith without works is dead." "By their fruits ye shall know them." The fig tree that cumbered the ground had done nothing wrong but Christ cursed it and took away the life that had been given it. Oh, how our world and our church books are cumbered with folks and names. How long we sometimes wonder will it be before men and women will awake to the opportunity and duty. How long before we shall realize that service is not avoiding evil simply but it is doing good to others.

The rich man is not condemned because he is rich. Abraham was probably richer than he. He is condemned because, being rich, he allowed abject poverty and suffering to lie festering at his gate unhelped and uncomforted. His sin lay in doing nothing when he had the power and opportunity to do something. He shut up his bowels of compassion against the misery of his fellow man, and what he failed to do angels did for Lazarus.

This lesson is forced upon us to-day with terrific meaning in view of the poverty, wretchedness, disease, and death dealt out in the industrial world to multitudes of Lazarus's brothers. What are we doing to help them?

The kind of life that we should lead will be modeled on lines laid down by Jesus in His life of service. We should seek to bring sunshine into cheerless days, to alleviate suffering, to visit the sick and feed the hungry, and—more far-reaching than all—to work with all good men for reforms that will drive poverty from the face of the earth and bring in the kingdom of righteousness.

Illustrations.

You will never be sorry for living a white life; for doing your level best; for being kind to the poor; for hearing before judging; for stopping your ears to gossip; for bridling a slanderous tongue; for being square in business deals; for the dollars you have given to missions.—Epworth Herald.

Something is wrong when we have done that through the day which we are ashamed to tell Christ about when we come home in the evening and bow at His feet, or when we have said that which we are

not willing to repeat to Him in our prayers when we come to talk face to face with Him.—J. R. Miller.

We shall wish that we had made better use of our talents and opportunities; that we had been kinder, more sympathetic, more unselfish; that we had never harbored envy, suspicion, jealousy, hatred; that we had brought comfort to stricken hearts, bread to the hungry, clothing to the naked, help to the sinful; and that we had lived a pure, Christian life, filled with loving service.

Lyman Abbott, I believe, gives us the following story: "Scepticism, Dogmatism, Emotionalism, and Practice were talking together in a comfortable parlor when the door suddenly opened. A man drenched to the skin, staggered in, telling of a shipwreck close at hand. Scepticism questioned him, then ridiculed the idea of a wreck. Dogmatism told the frantic man to sit down quietly and consider the matter. Some scheme could be devised to save the perishing sailors. Emotionalish rushed about, tearing his hair and weeping. Practice meanwhile quietly slipped on his wraps and, taking ropes and life-preservers, hurried to the rescue. Shall we not all wish we had lived the practical life?

Daily Readings.

M. Balaam's wish. Num. 23: 10.
T. The life to live. Tit. 2: 11-15.
W. A well-built life. Prov. 4: 20-27.
T. The friendly life. Prov. 17: 17.
F. The helpful life. 1 Cor. 10: 32, 33.
S. The victorious life. Rev. 2: 7, 11, 17.

ELON COLLEGE NEWS.

The new catalogue will be from the press some time this week. It promises to be the most artistic and largest yet gotten out by the College and will contain many changes worthy of note. A new feature of permanent value is a historical sketch of the College which will make interesting as well as instructive reading for all. The Special Fund Bulletin will also be from the press within the next week and will contain a history of the Special Fund, names and amounts of the contributors, and other matters of vital interest.

The Chapel is just now undergoing a great change. This hall has not been painted or papered for thirteen years and is badly in need of same. Mr. John Iseley of Burlington has the contract for the painting and papering and promises to finish the work by Saturday next. This will put the Chapel in excellent condition for the coming sessions of the Southern Christian Convention as well as for Commencement.

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The shower baths at the East Dormitory have at last been completed and will compare favorably with the best in the State. Three showers have been installed with a number of lockers, dressing rooms, and other conveniences going along with such an improvement, which makes a thoroughly up to date arrangement.

Mr. M. W. McPherson of the class of '11, who has been taking a business course at Poughkeepsie, N. Y., has finished same and has returned to his home at Haw River. Mr. McPherson turned down a very flattering offer from the American Tobacco Company's head office in New York, in order that he might rest during the next few months. His physician thinks that by resting until fall his health will be permanently recovered and he has decided to follow the advice of this specialist.

Mr. C. C. Fonville of the class of '10 who has been connected with the Southern Life and Trust Co., has recently resigned his position to accept an instructorship in English at the Staunton Military Academy, of Staunton, Va. This is one of the largest preparatory schools in the South and Mr. Fonville will have opportunity for large service in this new position.

Dr. J. O. Atkinson will leave the last of this week for Eastern Virginia where he will fill several engagements. Next Sunday morning he is to preach at the Third Church, Norfolk; in the afternoon of that day he is to speak at a Sunday School Convention in the First Presbyterian Church of that city, and Sunday night is to preach at the Portsmouth Christian Church. On Tuesday p. m. following he is to speak at a banquet given by the members of the Christian churches in the city of Norfolk and surrounding churches.

The County Sunday School Convention for Alamance County will meet here on next Saturday and Sunday in regular semi-annual session. Mr. L. H. Holt, Graham, N. C., is president of this convention and a goodly number of visitors and delegates are expected.

On last Friday evening Prof. W. P. Lawrence was at Guilford College where he acted as judge in a warm debate between two classes in that institution.

A. L. L.

NEWS ITEMS.

—A strike of more than 200,000 coal miners in Penn., O., Ind. and Ill. seems imminent, there being a demand for 10 per cent. increase in pay and shorter hours on the part of the miners.

—From the wrecked Sans Bois mine near Accurtain, Ala., 26 men have been rescued alive, 55 bodies taken out and 35 other miners have been accounted for. This leaves in doubt many others from the recent terrible explosion.

—The official report of the State Fair of 1911 for this State shows the Fair to have been a humming success in every way and one in which the officials show just pride. The Fair improves from year to year both in the nature of its exhibits, the material equipment of the grounds, in attendance, and in general interest and utility.

—The North Carolina Press Association is appointed to meet at Morehead City July 23-25, by decision of the Executive Committee in session at Raleigh last Wednesday.

—The Allens who "shot up" the Carroll Co., Va., Court at Hillsville March 14th are still at large and seem to be effectual in their power to elude the traps of the detectives. But theirs is a futile and hopeless resistance and they might as well surrender.

—The Southern Railway is to spend $10,000 in providing for the comfort and convenience of the multitudes who will likely attend the 22nd Annual Reunion of United Confederate Veterans at Macon, Ga., May 7, 8, 9, the expenditure to be for enlarging and beautifying the grounds and station at Macon.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT.

Members of the Board of Woman's Missionary Societies of the Southern Christian Convention.

Mrs. C. H. Rowland, Franklin, Va., Chmn.
Mrs. L. F. Johnson, Raleigh, N. C.
Miss Bettie Stephenson, McCullers, N. C.
Mrs. H. W. Elder, Richland, Ga.
Mrs. J. O. Atkinson, Elon College, N. C.
Mrs. W. H. Carroll, Burlington, N. C.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., to whom all items of missionary interest and matter for the Department should be sent.

IS IT WORTH WHILE?

Life is so many-sided, everybody so busy, and more than busy, there really is not time nor energy for work that is not worth while. How about the work in Japan? Does that pay? Perhaps if we had been asked that question many years ago, when missionary effort was first exerted over Japan, we might have felt hesitation in answering it, for it is said that during the first decade of Christian endeavor, with the combined force of all the missionaries, only seven Japanese were baptized. The next ten years, however, saw three thousand souls brought to Christ; and the fourth ten years, one hundred thousand.

Miss Clara Neely, Portsmouth, Va., missionary to Japan, spoke recently before the Norfolk Y. W. C. A., and cited special cases which might also help to answer the above question. Her subject was confined more particularly to the needs of women and the work it falls to their lot to do in the world. "No nation," she said, "rises higher than the condition of its women." Then she mentioned examples in which this statement has proved true in history, showing how Japan, too, has advanced since educational advantages have been opened to its women. Miss Neely's special work is teaching, and she has had the opportunity of becoming more or less intimate with girls and women, as well as children.

To one of her classes a Japanese girl had been coming frequently, when one day she confided to Miss Neely that she was very lonely. She was a daughter of a doctor, well cared for, greatly loved in her home, and had, it seemed, everything heart could wish.

"Why are you lonely?" asked Miss Neely. "You have good, kind parents, and brothers and sisters to love you. Your father has given you a fine education, and he tries to satisfy every wish of yours. Why, do you think, are you lonely?"

"I don't know," the girl replied, "but I am. I never feel interested in doing any work or anything." Miss Neely herself had noted her listlessness.

Through this little confidence, Miss Neely found opportunity to point out to this lonely, unhappy girl how her trouble was in seeking satisfaction merely in externals, while what her heart craved was the love and companionship of Christ.

Another girl, also of the higher class in Japan, had been attending the mission school for several years, when Miss Neely was sent to work in another place. Sometime after she left, she received a letter from this girl begging for permission to come and live with her.

"O Miss Neely," she wrote, "I will gladly be your servant, do anything for you, if you will only let me come to you, and be free from the restraints of my home. My father is old timey, and not willing for me to go to the university, although that is one of the great ambitions of my life. I long to be a Christian, and be baptized; but he thinks it improper for a woman of my class to appear in so public an assembly as the church meetings, and will not allow me to go. I am so miserable here, do write me to come to you, where I can be free and happy."

Notwithstanding her sympathy for the girl, Miss Neely felt she must reply in a way somewhat like this:

"Even if it were possible, I could not write you to come; for one of the first commands of the Bible is, 'Children, obey your parents.' You know a good deal of what the Christian religion means; live it as best you can at home, asking God for strength and guidance, and, if you are sincere in your desires, God will some day open the way for them to be realized."

For two or three years, Miss Neely heard no more from her; but one day a letter came. She was so happy, she wrote. She had married a Christian; and, though her father had arranged the marriage for her, as the man was of good family and satisfactory in other ways, there had been no objection to his Christian views. Now she was a Christian herself, and had been baptized; and, as her husband believed in higher education for women, he had made it possible for her to go to the university.

The third and last case Miss Neely mentioned, was of a mother with five children. She had no servant, and was kept very busy with home duties. Her husband was a good sort of man, but not far above the average. She lived near the mission school, and her children often went there. As they kept telling her about what they learned, and asking her why she did not go as the other children's mothers did, she finally went to the school, and expressed her wish to be a Christian.

"It will take you a long time to do the necessary studying before you can be baptized," said Miss Neely, testing her sincerity. "As you know very little about reading, there will be much memory work for you; and you are a busy woman."

"Yes, I am busy," she replied, "but I want to be a Christian."

For a whole year she attended the study class weekly, the church services, and all the special meetings for women.

"How do you manage to take so much time from your home work?" was asked her. "Don't you find it very inconvenient?"

"O no," she said, "I have more time than I had before. It just requires a little consideration, a little planning ahead; but that in itself helps me to do my work more readily, and gives me more time."

On Christmas day she was baptized; and Miss Neely invited her and several Bible women to have Christmas dinner with her. All day the new convert stayed with her friends, and was very happy. Toward evening, some one asked: "What has become of the children to-day?"

"Why, my husband said he would stay with them," she answered, with beaming face, "and do all that needed to be done. He said he wanted me to have to-day free."

Women and children enlightened and homes made happy! Even if these were the only results, how much of our time, energy, and money do we consider it worth?

(Miss) Margaret E. Brickhouse.
Norfolk, Va.

WESTERN WOMEN IN EASTERN LANDS.

By Helen Barrett Montgomery, Author of "The Island World of the Pacific."

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"Western Women in Eastern Lands" is the tenth in a series of text-books issued by the Central Committee for united study for the use of Women's Missionary Societies. This inter-denominational committee was appointed at the time of the Ecumenical Conference in New York in 1900. The outline studies which they have issued yearly have had a very large and increasing sale.

"Western Women in Eastern Lands" gives in a thoroughly popular way, the story of the growth of these fifty years. It traces the development from one society to forty, from a few thousands to nearly four millions of contributors annually, and from one missionary on the field to an army. The movement is sketched on the background of the enlarged activities of women during the nineteenth century. The educational movement under Mary Lyon, anti-slavery, suffrage and temperance are all disposed of as parts of the movement.

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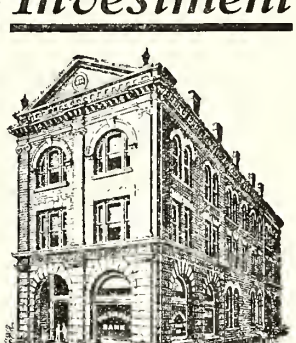

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NEWS ITEMS.

—A recent survey of Boston revealed the fact that this "Hub" of intellectual and moral strength about which the rest of us are supposed to revolve has 324 churches and 671 saloons.

—The American Board of Commissioners of Foreign Missions has received announcement from the Republic of China that Christians are to enjoy the same liberty and freedom in China under the republic as other Chinese.

THE CHRISTIAN ORPHANAGE

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

J. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount Brought Forward	$560.93
Dues.	
Monthly S. S. Offering:	
Dendron, Va.	$5.00
Zuni, Va.	1.57
Rosemont, Va.	3.40
Union, N. C.	.50
Shallow Ford, N. C.	.70
O'Kelley's Chapel, N. C. ..	1.12
Special Offering:	
Sale of 1 bu. Peas	3.00
Rev. J. O. Atkinson	10.00
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Liberty Spring, Va., S. S.	15.50
J. R. Penny & W. Forest	1.00
P. S. Dixon	1.00
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Vernon F. Aleshire	1.00
Cash, Fair View Farm	18.00
Sale of 1 bu. Peas	3.00
On Debt of $660.00.	
Mrs. Mary E. Rolston	1.00
B. D. Jones, Holland, Va ..	1.00
Misses Harton, Henderson,	1.00
Miss Kate Turner	1.00
Gordan, Pearl, Celestia Penny	1.00
Sol. A. Caviness	1.00
Dr. J. W. Manning	1.00
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Masy S. Messesley	1.00
Mrs. J. E. Hall	1.00
Mrs. W. Z Atkinson	1.00
Mesdames W. J. Bland and W. H. Becknoett	1.00
Mrs. C. F. Stewart	1.00
Harry Stewart	2.00
Amount 8th week	$84.82
Total	$645.33

Elon College, N. C., Mar. 20, 1912.

My Dear Children and Friends:

What shall happen—not a letter this week from a Cousin! My children, this is quite a disappointment to Uncle Jim. We need your letters, nickels and dimes to keep our department full of life. The livest object in the world is a good strong child. Give us an extra number of letters next week.

We are glad that from different sources we have a very nice sum.

By this time we judge that all our letters have reached the Sunday schools and we are so hopeful that they all will give us some amount each month. Suffolk, Va., leading—sending $25 monthly and in this way feeding and clothing five orphans; quite a number of schools are carrying one orphan, others with less than $5.00 are sending quite regularly and so helping to feed and clothe all. See that your school gives some amount, beginning with March or April.

We are glad to add $17.00 more to the fund for the $660 debt. We do earnestly ask that the small amount asked for in the personal appeal handed you by your church secretary be sent in at once: we want this fund to grow till it shall cancel the $660 debts.

We are sorry that we have no new members to report on the list of 20 as taken. Friend, can't you help this worthy cause $50 worth and thus help us to cancel the $1,000 mortgage—who will be the next to report?

We just began to garden those sunny days. Hope the weather will be such that we may go forward and have a great success.

We wish to correct our report for last week. There was an error of 69c. The report for week should have been $142.09 and the total $560.96.

HEALTH SEEKING.

St. Petersburg, Fla., March 15, '12.

I arrived here four weeks ago in company with my nephew Mr. Herbert Holland, Suffolk, Va., both in search of health, and right here I found it, for I am feeling fine, and live out of doors all the time, only coming in long enough to eat and sleep. Sorry to report that Mr. Holland is not feeling the benefit of the warm climate as myself.

It is hot here now, as I am on the cool of the porch where the thermometer registers 95 in the shade. O my! a perfect Florida March day, with warm sunlight, blue skies, and cooling breezes, one of the kind Ponce de Leon must have experienced when he first landed on the peninsula and believed he had discovered "The fountain of perpetual youth." This glorious day followed in the wake of a most spectacular electric storm, which seemingly split the heavens asunder with vivid flashes of lightning, accompanied by tumultuous thunder, and a heavy down pour of rain that lasted for several hours, and compelled us to seek shelter the entire afternoon.

One of my old pastimes and great pleasures, going on the deep sea fishing, am sorry to say is not indulged in this season, from the fact that fish are not biting, something unknown heretofore for St. Petersburg. Yet you see the men and women with their long poles still trying, and only catching such small ones as are good for the tame pelicans which flock quickly around you eager to catch every one, which is equally as much sport to some people as fishing. If Dr. Atkinson were here, he would say that must have been a fish story that Aunt Mamie was telling Sun readers three winters ago about pulling in the fish as fast as one could throw the line over. No, it was fact at that time and no fish story. The moral of which is, that the best things of this life do not continue always, and that all earthly pleasures are transitory.

We have other amusements now, walking and riding around to see the most beautiful flowers in bloom in the gardens of every home as far as the eye can see. We have geraniums of every variety, roses of every color, nasturtiums of every hue, hybiscus, oleanders, poinsumas, and vines of every sort and kind. We take a seven mile ride through beautiful grape-fruit and orange-groves, where we see every sort of fruit known, from the pomegranate, guava, powpow, glue-orange to the huge grape-fruit; and a beautiful sight this season is to see both fruit and flowers on the trees at the same time.

We visited a new beach, called Anna Maria, where the noted De Soto came and discovered the Tampa Bay, and this island (now a noted beach on the gulf coast) he named for his beautiful daughter, Anna Maria. We also saw the island of De Soto, named for himself, and Fort Dade near there, an army post, that reminded us of Old Point, Va. We sat out on deck of the steamer three hours, going and coming to get the cool breeze. When our dear people at home are shivering around the fire, we are enjoying the open every day and the balmy breezes

We have been indoors only one afternoon and that was from the storm above mentioned. We leave to-night for Jacksonville, St. Augustine, and other southern points, reaching home the last of March.

I have missed my church paper, The Sun, very much, not having it sent to me as I was moving about so much. If The Sun lightens everybody's heart as it does mine, I am sure it would be in every home that has one person in it who loves the Christian Church.

We do not know how much we appreciate and enjoy the good and substantial things of life, those things which feed the soul and cheer the heart and build up character, until we are away from home and loved ones and ae deprived of them.

I know this is a poor excuse of a letter,

but I send it as a vehicle in which to convey my esteem and best wishes for The Christian Sun family. Sincerely,

(Mrs.) T. A. Jones.

AMONG THE CHURCHES.

Winchester Letter.

Winchester has enjoyed the privilege of having a Men and Religion Forward Movement convention. The writer had the opportunity of attending all the sessions except the ones held on Sunday. It was also my privilege to attend the Convention in Washington as a delegate from Winchester. A religious census of our city was taken before the convention. I find the information obtained of valuable service in my work. Our congregation is building steadily. We instituted a campaign about the first of February to get the regular attendance at our Sunday-school up to a hundred by the end of the quarter. The first Sunday in March we had 114 present and our average for the month has been 118. We have 152 enrolled in the regular school, 18 in the Home Department, and 11 on the Cradle Roll. We have the promise of several others for the regular school Sunday. We are trying to get the total enrollment up to 200 by the end of the quarter. We have a Teacher Training Class of 11 members. We hold monthly teachers' meetings. We have an interesting Christian Endeavor with a good attendance. Our Wednesday night Prayer meetings are also well attended. We had 34 present last night. We are expecting to receive several more members into the church within the next few weeks. I want to say to the churches of the Conference that are raising funds for Winchester and to the friends who expect to help us, that a payment is due on our bonded indebtedness April 28th. I expect to leave here April 22nd for a short visit to my home and to attend the Southern Christian Convention. May I appeal to you for a liberal contribution to reach me not later than the 18th of April? We still have some open accounts for which we need funds.

I appreciate President Harper's kind words about our work. While he was here canvassing for the Special Fund for Elon College, he gave me $5.00 on our church and instructed me to put his name down for $5.00 per year until the church is out of debt. How many others will join him in pledging so much a year? say $5.00, $10.00, $2.50, or any amount they feel able. There is a good opening for our work here, if we can get from under the financial embarrassment so that we can devote more time to the spiritual side. I would like to have a long list to [illegible] with Prof. Harper's name. [illegible] yearly contributions. May I put your name [illegible]? If so, please notify me at once. The first contribution may be sent any time during the year. The following contributions have been received:

Previously reported	$5.35
Mrs. M. M. Hanes	1.00
Ladd Mayberry	2.50
Mrs. Ladd Mayberry	2.50
[illegible]	5.00
S. J. Dunlap	1.00
[illegible] Ladies' Aid Society:	
Mrs. John Wannamaker	10.00
Mrs. L. Welch Richards	2.50
Mrs. W. D. Myers	5.00
Dimes and smaller coins	4.25

May the Lord richly bless every contributor. Pray for success. Note: The Ladies' Aid Society has decided to publish the names of all contributors of $5 or over beginning with the March report.

W. T. Walters.

Burlington.

The Lord gave us a very precious service last Lord's day. I preached to the children on the subject, "The Divine Magnet." Feelings impressed me that the spirit of the Lord was working on the hearts of the children. I gave an invitation to any who wished to give their hearts to Jesus to come to the platform and take my hand. Seventeen of the boys and girls came forward.

We had nearly one hundred children in the service and a well filled church.

A. B. Kendall.

DIED.

Larrick.

Mrs. Margaret Larrick, at the home of her son, Mr. D. Lee Larrick, High View, W. Va., Feb. 25th, at the ripe age of 87 years, 8 months and 24 days. She had been a consistent member of Timber Ridge Church for a number of years. A few days before her death she expressed her readiness to go. The following children survive her: D. Lee, Lemuel H., T. L., Frederick, Edward, Mrs. Sarah Johnson, Mrs. Felicia Johnson and Mrs. Mary Gardner. There are also 33 grand-children and 20 great-grandchildren living. The funeral services were conducted by the writer from Timber Ridge church and the remains were laid to rest in the cemetery adjoining. May the Lord bless and comfort the bereaved. W. T. Walters.

Raney.

George D. Raney, son of Calvin and Lucia Raney, of Prince George County, Va., was born June 11, 1877, and died March 18, 1912; age 34 years, nine mos. and seven days.

He leaves a widow, one half brother, L. [illegible] Orgarell, of Petersburg; and one sister, Mrs. Mary Grammar, of Surry Co.

He was a carpenter by trade. November 13, 1898, he was married to Miss Lula Pearl Bishop, of this place. Here they have resided happily together confidently making plans for future usefulness as we are doing today. They had glad hopes in the anticipation of the happiness which life would bring them. But these anticipations were never to be realized.

Twelve months ago he was seized with dreaded tuberculosis. The latter part of the summer and during the fall he spent in the sanitorium at Catawba; since then he has been at home gradually weakening, till March 18th he had to surrender to the inevitable.

It is heart-rending to the young widow to be bereft of her companion and heart's affection and left to fight life's battles alone. 'Tis sad to brothers and sisters in whose love and affections his life was entwined; 'tis sad to friends to feel that not only this should be the case but that one should be taken in the bloom of life.

But we need not sorrow as those without hope. The week before his death he repented of all his sins, confessed Christ, was received into church and baptized. His last words were, "I'm going home." This act on his part did not merely accord with his feelings at that time, but in the year 1907 he was a changed man in mind and heart. At this time he became a member of the "Acorn" Bible class and was an ardent and effective Sunday school worker. I had many times spoken with him concerning his soul, and he had almost as many times admitted that he saw things differently and desired to live a godly life.

On Wednesday, March 20th, brief funeral services were held at the residence by the writer, assisted by Rev. W. T. Williams of the M. E. Church, after which his fraternity, The Modern Woodmen of America, took charge of the body and conveyed it to the cemetery where it was interred with impressive ceremony.

H. E. Rountree Pastor.

Mother and Father.

I have just returned from the burial of my mother. One year and ten months ago, at the same ground, my father was buried. All who have lost father and mother can best understand how I feel. It has always been a great pleasure to me to go to see mother and father, but no more can I go to see them in the flesh. Mother has gone to heaven to be with Jesus whom she so often talked to us

children about. She has met my father there. This thought brings joy to my sad heart, that my father and mother are with Jesus and the angels. No more sorrow, no more heart-aches, trials and troubles with mother and father. They rest sweetly with Jesus and are satisfied. Often in my early youth I would awake late in the still night and find my dear mother, after toiling hard through the day, on her knees at my bedside in prayer to God to save her boy. Who can fill mother's place? Who will wipe the tears away and patiently administer to our needs like mother? I feel that I have lost a great deal of the charms of this earth, that of father and mother. I also have a baby boy, just four months old, resting sweetly in the arms of Jesus. These attractions in heaven seem to lift me out of the dreary life and place me on a higher plane of hope and life. It is enough for all of us to wish to go to heaven, because Jesus is there, and it is a place of eternal bliss. But to me it is still more. A dear little boy, father and mother are there, and my sincere wish is that all readers of The Sun may pray for me that I may be as ready and willing to go and meet Jesus as mother and father always seemed to be. Then I too shall be satisfied when I shall see Him as He is.

G. S. Catlett...

Sharon.

March 9th Bro. J. M. Sharon, Sr., deacon of Good Hope church, departed this life. He was 51 years, 5 months and 28 days of age.

Truly he will be missed both by the church and community, but most of all by his children. His wife, a devout Christian, preceded him two years. Thus, in so short a time, one of the most successful homes in that community has been, to a great extent, broken up. When father and mother both are called away so nearly at the same time, it must of necessity leave that home in an unfortunate condition.

The parents were each devoted to the church and were strong supporters thereof.

The body was laid to rest in the family cemetery by the impressive ceremonies of the Masonic Fraternity. I do not know when I have ever seen so many people at a burial as were at this, thus attesting high esteem for the deceased and love for the family.

May the richest blessings of the Allwise Father attend the bereaved and may they be true to their parents' God.

Services conducted by the pastor, the undersigned, thus missing his appointment at Wentworth. J. W Patton.

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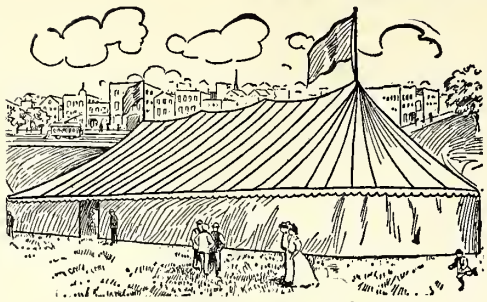

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Some boys become great, and some fail. God gives every one opportunity; and youth is the springtime, to sow seed for eternal life, as well as for greatness in this life.

A young man has before him many possibilities, and becomes much of what he aims for. No one knows the openings of his later life. For the world is all commotion, and always in commotion. There has been no period of the world when changes have not been taking place; even changes that were not foreseen by the masses of people. The world is like a ship on a stormy sea, and some one of the boys must later take the helm.

Men succeed by care and labor. Demosthenes was a tremendous worker. Swedenborg composed and wrote more than ordinary boys would be willing to copy for hire.

Boys should labor. Their idle hours are sporting with suicide; suicide of the intellect and heart.

The time spent in idleness by most of the young people, or in vain and useless amusement, is sufficient to make them rich, or learned. The waste is appalling. Every man is what the boy makes him; learned or ignorant, rough or polished. Few in later life can recover from the errors of youth; and as the boy grows up the future must take him. When wars come and revolutions of society develop, it is the ready boy that takes the lead. The masses must follow.

When we make the final analysis, there are only two antagonistic principles: good and evil. Hence, the greatest development of the future must be in the way of character. God, in his infinite love, has so arranged creation that, although not all men can be Newtons or Alexanders, or Galileos, they can all be "kings and priests" unto God." Now evil overthrows good; Judas betrays Jesus; the drunkard-maker calls murder a "business", and lawmakers protect him; Pilate crucifies the Son of God. But the time is approaching when the issues will be understood by all: the issues of good and evil. And the young man should prepare himself to do valiant work in that great struggle.

In that conflict none worth saving will be lost, and none better alive will be killed. But the chaff will disappear. Jesus knows how to distinguish. And if a man has not agonized for the good, even though he may not be destroyed, he may be only a servant in the Father's house.

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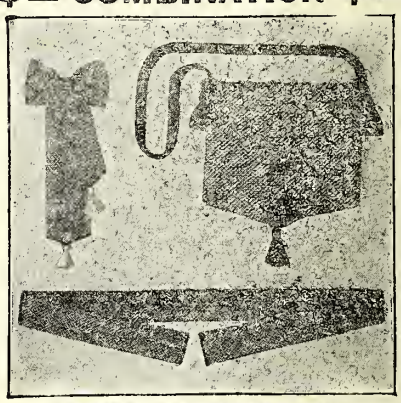

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—At the recent conference of the Foreign Missionary Secretaries of America in New York City Dr. James L. Barton, of the American Board (Congregationalist), advocated the union of the missionary societies at work in China. Dr. Barton said that there ought to be one common name adopted for all Protestant Chinese congregations, so that denominational differences should be submerged out of sight of the Chinese public. Separate denominational institutions of education should be promptly merged. All, including even theological seminaries, should be operated on a union basis. All Christian literature issued in the Chinese language should be prepared and published by a joint board representing all the missions. And, finally, some arrangement ought to be made for executive control on the field which would govern all Protestant missionary effort harmoniously.—Nashville Christian Advocate.

—Dr. A. D. Hopkins of the National Bureau of Entomology says that the people of the South can largely save their pine trees from the ravages of the destructive beetle that killed so many trees last year if they will cut down and burn, or use for cordwood, the pine trees that are already dead or dying, by the first of May; that the beetle is under the bark from which the needles have not yet fallen, but that they will come out and begin their deadly work again after May.

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J. O. Atkinson, Editor, Elon College, N. C.

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STATIONS	A.M.	P.M.	P.M.
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" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:3[illegible]
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M

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It was Thomas Perry who wrote: "Be true to your own Church. Yes, and stand by it, though the heavens fall. It is yours and should receive your best. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to your representation, and that with its good name and prosperity is bound up the glory of the blessed Jesus. Then do nothing to injure its reputation or to weaken its power for good or mar its fellowship.—Selected

—A drug store, on which some repair work in the cellar was being done, in Wadesboro, N. C., collapsed last Wednesday, the brick wall crashing to the ground without a moment's warning, killing three occupants of the building and severely wounding five others. Two young ladies and a three-year-old child were the fatal victims.

—The textile strike at Lawrence, Mass., which has been on for ten weeks, was declared off last Sunday, the leaders declaring their object obtained, the increase of wages and the shortening of the work day. It is announced that cotton goods have been advanced in prices and that consumers will have to pay the cost of the strike and the increase in wages.